

[REDACTED]  
Must Remain in  
Transcription Room

M 1950

PARAGRAPHING  
NEEDED

~~Saturday Music~~

~~Westtown~~

Date:

Saturday - October 24, 1970  
Group II  
Barn  
Lunch - Coffee

PART I - LUNCA

MR. NYLAND: Now we'll consider this the beginning then of <sup>the</sup> ~~a~~ weekend, which is important. Instead of having a silence which comes because you know that I will talk, we will now have two or three minutes silence intentional. That is, each person should now come to the realization of his own existence. He has to keep on breathing in the same way, also sitting in the same way. Nothing special about it; ~~No~~ devotion. When one can in a period of that intentional silence turn to yourself within, the accent in the point of gravity is, of course, placed where it should be, and where it should be really in your daily life. But it is now as two or three minutes a period of communion with your own Magnetic Center. In the first place, you might say, hoping that it is there, that you haven't lost it somewhere. In the second place, that if it is there, you can reach it, ~~that~~ it is not too much covered up. The third is, that you set out on a journey by <sup>leaving</sup> leaving your surface for a little while the way it is, and that the thoughts about your superficial life are for a little while banished, and in the place of that comes an aim. The aim belongs to you during that period of silence, and it is linked up with an understanding of oneself as one is in Reality. And it is ~~in~~ in that walk towards one's Magnetic Center, to which and for which ~~this~~ silence then exists, ~~that~~ your considerations are, more and more, with the totality of all life existing.

(Three minute pause of intentional silence)

(X) It's enough now. It is as if you are driving on the road and you come to a section where there is construction and you go through it, then you come to a sign "End of Construction. Take on your regular speed. Sometimes it says, "Thank you." When you are quiet, you are constructing something. It's unusual. It is ~~in~~ <sup>to have</sup> in order ~~that has~~ a better road. When you resume speed as usual, you are back again in ordinary life. You see how difficult that it is for a person to become a conversion machine. Automatically, when he lives on earth he is an unconscious conversion machine, and it has to do with food which is given to him and is available on the earth, <sup>our</sup> ~~an~~ ordinary kind of food that sustains us, including some air and whatever ~~the~~ impressions there are taken in by the five sense organs; and there is personality existing for the sake of the moon and the earth itself and what is food is converted in him unconsciously. <sup>9</sup> When a person wants to become a conversion machine in order to build ~~that~~ what at the present time does not exist, and what he needs because he has to climb up a ladder, which is at least the picture which he wants to have for himself, that he wants to climb up to heaven from one rung to another, holding on to the ladder; whatever it may be as a symbol of a ~~mounting~~ <sup>mountain</sup> or whatever may take place while he climbs up and how many rungs there are, all of that is no particular concern to a man who is constructing the first rung. And in that he has to become also a conversion machine. His aim is heaven, his place is where he lives on earth, sometimes one says hell. The conversion machine is purgatory. One is influenced by two forces ~~which~~ <sup>then</sup> of course all the time affect one and all the time meet in a person and ~~will~~ determine at that time, whichever one is stronger, his outer life and his inner life. Not that they fight, but they oppose, ~~one another~~ every once in a while; or, if it is a division of energy, one gets a little bit more than the other, then of course ~~per~~ dominates. It is

only between the two forces then that a man starts to exist, dependent on how to spend his time and energy in one direction or another. He is either on one, that is, in his outer life unconsciously; or he is sometimes in church, sometimes trying to become conscious or at least heavenly. And it is not always possible to connect and combine them. And, of course, we adhere still to a Sunday and the rest of the week. When a man wishes to become Conscious, he has to become conversion machine in which the two energies come in into him, and are not allowed to mix. But, both as energy flows have their influence on him and the conversion is made possible by the utilization of what is the influence of one or the other, either expressed in a thought or expressed in a feeling. And as <sup>a</sup>the final result, when they both have been digested in the proper way and not have allowed even to see or to meet each other, that then man has become the neutralizing force between the other two. <sup>It</sup> The solution for a man is to find his Law of Three. And when we say we want to convert this and that, we only want to convert when there is something else to be present for the reason of such conversion. Otherwise, you can live in your outer life any way you like and you can live in your Inner Life also any way you like. In the one case you are not adapted at all to the outside world. In the other case you are not adapted at all to proceed towards Infinity. When a man wants to combine the two, there is a task for him. And it is that realization of that kind of a task that I call "construction." To build, we say it, sometimes Kesdjanian, sometimes Soul. But whatever the concept is that one believes in and that one believes is already close, or that one can Work already on Soul without having worked enough on Kesdjanian Body. — Whatever mistakes we make in management of the conversion factory, that's our experience in life. With that we grow up. And when we learn how to be in outer life with a little bit

of what one wants to call one's Inner Life mixed in such a way that the influence only touches and not the actual substance ~~that~~ <sup>that</sup> is the greatest difficulty for a man, because he wants to have either one or the other. He really does not want to go to the trouble of having both present in himself because it means <sup>work</sup> ~~work~~, and it means, of course, Work on himself. That is why we don't really want to Work, because we try to find a way out; either remain superficial or withdraw. And although we do know about the existence of the necessity sometimes, of having to combine them, one says: if you receive in church information, if you have the Ten Commandments and you come from the mountain Niboh down to Earth, it is necessary that there is a multitude receiving such commandments. And not be diverted by the so-called priests who became hypocritical during the time <sup>that</sup> ~~the~~ Moses was away, and that even he, Moses, could not count on his brother Aaron. Many of these kind of things become very clear when you live your life, and they become clearer at times when one sees how much do I wish to take as a responsibility. If this what we are engaged in can remain in existence, if it has to be maintained, it will not be maintained by a few only. One has to learn to delegate authority and responsibility to someone perhaps even, you might say, a little lower in the development and perhaps not as much acquainted with the ins and outs of psychological tasks. At the same time it is necessary to distribute one's energy over many more people so that then they can learn. And what is needed for executives is to have patience. <sup>when</sup> ~~And~~ they start to realize that they cannot do it altogether <sup>all</sup> ~~by~~ themselves and need others, they start to understand the magnitude of Work. Because we take a little bit of something and then blow it up and say, "I'm Conscious." Even if you are, or have indications in your mind of such clarity, you already think that you have reached something. And of course it is so obvious you have reached nothing at all.

You have taken a little dust of some old concepts. You have not even used them. They are still there; your mind has become a little museum. You have put some facts, some new additions, <sup>finds</sup> ~~finds~~, one calls them, in archeology, and put them on the shelf so that then the public can look, and you, even if you are the archeologist, yourself, can go back to your desk and figure out more ways of how to dig this and that up and have it done by someone on an expedition. And what becomes the meaning? <sup>Q</sup> One finds sometimes a little word like in the oldest language known to man, the <sup>U</sup> ~~S~~amaritan, which has a little bit of an indication of another kind of a word which appears in Hebrew, and because of that there is a certain link, and of course such possibilities exist of links of one civilization with another. But it's a little bit thin to base theories on just that kind of a coincidence. But, when one is a professor and one has a certain name, and one can find the time to write a book and <sup>a</sup> publisher who wishes to publish it, it's almost possible to say the most nonsensical things with authority and create, because of that, chaos in the minds of many well-meaning people who have to go by their experience and cannot understand intellectualism too well. There's a book out by Allegro <sup>?</sup> and it has to do with mushrooms and the indication is, and I say that is really the thesis of what I expressed just now, that Christ and his disciples were subject, or addicted, to the use of mushrooms, and that in hallucinations and hallucina<sup>toxy</sup>~~ful~~ moments they would be what they were and probably ascribe some sayings of Jesus to the affect of such drug. Such stupidities, <sup>happen in the life of man, and he becoming such a marvelous</sup> ~~hasnamuss~~, can then continue to sit at his desk and dream out all kind of things which look logical and of course are not. I know a little bit about such a type of a mind because my mind is facile and whenever certain sounds are struck in a certain language one way or the other, it reminds me of something else, and before I know it I have a little

pun, because it sounds as if there is a connection, and of course if there isn't I make it, and by repronouncing it a little differently it sounds like something else and then it is cause for laughter. That is the way much of these kind of scientific data ought to be considered because such people do not know by experience what is taking place in the Inner life of a man who wishes to search. They can be pitied, but they are good examples of superficiality.

Q Work here at the Barn engages you. It has to because there is that kind of an atmosphere already. There is a year ahead for George. How will he spend it in the utilization of what he has taken in? How now can it be <sup>put</sup> ~~good~~ to practice further? Responsibilities I mentioned; it's necessary for many people to take on small responsibilities and then to, to become committed to such responsibilities. And at the same time I don't want people just to do certain activities partly maybe because they have a certain interest and partly because they feel that it is something they would like to do because of such interest, but when there is not the desire to Work on oneself, when there is not the relationship with Inner life, the outside activity does not have any place in that way in the Barn. I say this quite <sup>advisedly</sup> ~~advisedly~~ because I don't want anyone to be attentive to activities related to the Barn who is not committed sufficiently to Work on himself or herself. That belongs together. If there is not that desire in a person, then don't do any Barn activity at all. First, Work. First, the realization of the necessity of such Work, the realization of the necessity based on the knowledge of oneself, that the need for Work exists, that one wishes to Work on oneself for the sake of further growth, and perhaps by means of that kind of <sup>a</sup> growth and becoming conversion machines receiving that what is energy from above in order to help the process of conversion, that both sides are satisfied.

both the wolf and the sheep.

Q Try to see how these things have to be related, and when there is an indication which I have once in a while noticed that the desire for Work itself diminishes and perhaps even the interest in the outside activity increases, that one is on the wrong road. The fundamental work that we can do here at this Barn is Work for your Soul. It is not work for your money; it is not work even for the maintenance when it goes at the expense of your own Life. What is needed for us is to be reminded constantly by the behavior of others, by sitting quietly in meditation and realizing for oneself the <sup>inner truth</sup> value of one's Life, that that is the most important consideration in wanting to live, and definitely in wanting to live in connection with the Barn. I hope we all can understand that in time. It may not be so easy, and it may take really quite some time before you can separate what is one and what is the other, because our tendencies always have been to mix them, <sup>the</sup> same way as we always have mixed outside world with a little bit of religion. Sometimes ~~there is~~ <sup>it is</sup> a little sprinkling, sometimes sitting and reading ALL AND EVERYTHING for ten minutes in the morning and thinking that we are Working. Of course, we know better. If we are sincere and honest, we know much better.

Q I hope you have a good afternoon, <sup>P</sup> If you could remember, if you can really come to yourself, and as you have two hands and two arms and one body, that that what meets in your heart is really result of the extremities being in touch. How can you make your hands perhaps be in contact with God? How can your feet remain in contact with the Earth? What is the posture of a man when he wants to feed his heart? You can, if you wish, this afternoon, if you can remember,

And to George, congratulations for his birthday, which will be soon. Interestingly, between mine and the day that Gurdjieff died.

So now we'll have some Gurdjieffian music. Is it all set up? Very good.

# COFFEE

MR. NYLAND: So I understand tomorrow no more daylight saving. So you can sleep another hour. I hope you can sleep very well. Will it change our arrangements a little bit for the morning? Robert:?

Robert: Don't think it should.

Mr. <sup>cap</sup>Nyland: No. Not yet. It is not cold enough, huh? We may later on have to change the beginning time. So tomorrow morning at the regular time, then. Try to be there if you can make it. Start out <sup>the</sup> ~~day~~ with that kind of a promise to yourself. — Even if it's difficult. Of course, with such things <sup>for me</sup> ~~we~~ gradually become such platitudes, and it is so idiotic on my part to keep on repeating them. Make for yourself a little book in which you write down certain rules you think you ought to follow in order to become a real man, <sup>should</sup> or to behave on earth as ~~should~~ be becoming to a man. <sup>Q</sup> Have ~~you~~ ever written a story about yourself? We talked about it, what is a description of what you would like to be in five years, as much as you could determine conditions in which you might live or the direction you want to go in professional life or what you expect of yourself at a certain age. I've tried it every once in a while, <sup>it's</sup> rather difficult because you cannot foresee what might happen. And although you may have perfectly good ideas about what ought to happen and can happen, <sup>Fate</sup> comes in, <sup>Outside</sup> conditions come in, <sup>Other</sup> forces



play with us. And we have to meet them. So if you want to make a description of what you want to become, you have to do it about a world which is your own. And if you understand that world of yourself, you may be able then to create conditions in your own world. And, of course, it's obvious it is one's Inner Life where it would be possible to describe what you really wish. And the clarity for yourself to understand your Inner Life in relation to the outside world, that every once in a while in meditation you must really exclude the outside world. You have to learn to know yourself as you are in characteristics, in tendencies and traits. It will pay to look at oneself. Again I remind you at the end of a day to see, not necessarily even unrolling the film, but to stop here and there and to see yourself in certain conditions, what you have been, how perhaps afterwards you thought about it critically. I suggested today to someone to make a story, to write a story about himself, as if he is discussing himself with a friend, using the cliché of sitting in front of a fireplace and having a cup of coffee, which of course has nothing to do with it. I can see myself at certain times so clearly, regardless of what I know about Work or not, that I have a chance to come to conclusions about myself of which I become convinced. That is, I may have regarding my father a certain attitude of flying off the handle, getting angry at him. Or I can even remember very well in my own experience how my father got angry at me, and not only that I didn't like it because it hurt me, but also because I didn't think it was right for him. And I could write about that quite easily, knowing exactly where it happened, and how, and he hit me, he hit me on my cheek. And I know that it was wrong, because he didn't understand me. And I was very much hurt because I said to myself, 'That was my father.' Was he actually my father?

④ When I want to write a story about myself, I start, of course, with a little bit of an introduction, of having a little knowledge about myself as I have been over several days in the last week, patching <sup>it</sup> together and seeing how it linked up, and if there were certain traits in me that occurred, that the tendencies which I do have come out every once in a while, in certain directions and sometimes quite independent on the person I talk with. If I'm irritable and I see this irritability come out because of this and that and the other which of course I can explain; nevertheless, it does come out in answering a telephone or not answering the knock on a door, or having a -- a grouch on one's face, a frown. How one is, reluctantly accepting the events of an afternoon. Not even sometimes wanting to react to the conditions. And in not wishing to react, to stay within oneself, and to create perhaps a little chaotic condition, partly of uncertainty about what to do, and partly recognizing what I am and not liking it, and blaming, if I can rationalize it, use the blame to take away a responsibility. ④ 3 One must learn a great deal more. ④ We will still talk about Work, about simplicity of Work. Clarity. I have mentioned a few times Patrick, and I promised I would tell him. Then of course an afternoon goes by. Not that I forget, but ~~time~~ it gets filled up. Every once in a while you must - I've asked you that before - excuse me. And then in a general way, I try to tell. And then of course you must be there to hear it. And a great deal of what I'm saying at the present time in the last weeks or months is based on information that I do get from different sources, where I hope then that those who could profit by an answer which I may be able to give, that then they can listen to it. And that's why I say every once in a while, if for some reason or other you haven't

been able to go to a meeting or, let's say that there is a meeting in Boston which is only on the tape then, that I ask<sup>ed</sup> you to listen to it. And really, I ask it because it is worthwhile, I think. Certain things may have been said that could be used by you. You are limited in time, I know that also, I know how time-consuming it is to listen to a tape. But for that reason one starts to consider, how much time have I got in a day and where did it all go. Time is very much like money if you don't want to keep books, but all you wish to do is see how much money you have left at the end of the day in your pocket or your pocketbook and how much ~~at~~ the next day, and if nothing was added, the difference of course is what you have spent. And then you come to a figure and you say, how can it be that I spent that much, on what, and you have forgotten. That's very much the way energy is spent. That is, if you're honest and try to find out how much energy have I left at the end of the day? How much did I start out with? What was that last night and nothing was added to it? Perhaps the same quantity of desire to want to live was there in the morning and at the present time in the evening I am not, and where is it that it has gone; how can I trace it, and what did it go for? What can I even show that I have done, as a product, that then becomes for me obvious; sometimes I can see it; sometimes I can know it because it is an acquisition of knowledge for myself. How to spend time, energy, money, all such things; Of course, so obvious, do you want to grow? Do you want to know where your money went? Do you want to know where your energy went? Do you want to know where your energy should have gone? So many times you think that you have much more in the bank than you have. When you think that you have energy galore for many, many years, it's maybe quite true that your body is able, but it is not only the energy in your body that counts. Many times it is dependent on your wish to use it or the thoughts that are connected with the practical applicability of energy in your life. And those are two factors which

are quite independent of the condition of your body, that even if your body is strong and may have a tremendous amount of energy and an aliveness of its own, that in itself does not mean that you are interested in ~~life~~ as a whole. And the thoughts and the feelings you will have and which gradually become maybe repetitious and boring and monotonous, that then something starts to go down in you in those two centers, and your interest in yourself, your desire to continue to spend energy isn't there -- although the energy is available.

Q How can one get out of it? By the introduction of something that is a little different. Something that you haven't done as yet, or haven't done for quite some time. And even then there is no energy for that kind of a wish, because you simply say, "~~Let~~ it go, what is the difference? Tomorrow will be <sup>all right</sup> ~~all right~~ for me."

Q How much of such levels do you go through in a day? How many do you remember at the end of the day? Where is Gurdjieff in your life? Because here we are Saturday. Tomorrow's Sunday. I said at lunch, a special day. What is special? The day for me, as well as next Tuesday, is like any other day. It's the same as when you are on the ocean when you cross the Equator. It's the same. The Equator is an imaginary line. Although the jokes are, every once in a while, that when you cross it, you have to bend down deep and lift it up so that the ship can go underneath it. Is a birthday like that? Is the changeover from one year adding another unit so important to one? Should it be dependent on a birthday only that then one comes to oneself? And shouldn't it be divided over the whole year every day, every day remembering something that ought to be done or could be done, that one's conscience does not wake up just on a birthday, but that it has to be there now and all ready. To some extent we spread it out a little.

Q Tomorrow we come together, We sit at dinner, having prepared, which is,

prepared by many, several - I know - and people come, wish well. Again, what is it you wish for me? Can you, can you wish me well? And in what way would you express it completely? Because that is really your consideration for me. Do I consider it for myself? What do I wish for myself? What is it that we stand still with? That we then want to consider. It is like the end of the day consideration for the next day. A birthday, of course, consideration of one's life up to then.

Then continue, wishing many, many years. It is well meant, but it is so stupid.

I don't have many, many years ahead of me, in according to ordinary calculation. If they mean that they wish eternity for me, that would be right. An understanding of what is Life, so that that what takes place as life on Earth is only a little bit of something that we become aware of. But unless in this awareness of one's lifetime one could wake up to the fact of the totality of ~~all~~ Life existing also for oneself.

✓ You have to consider a year, an ordinary year on Earth, as a chance to become aware of yourself. You have to consider a lifetime on Earth as a means of really starting to live, in which then you could be awake, and not be dependent on the Earth, and not be hampered by the bondage. Why is it that we are not taught such things much earlier in life? Really to understand that life is just fortunate for us here now, but that it is simply a part. Why is it that it is so difficult for a man and mankind in general to understand psychic phenomena? Why does one object to it? In the acceptance that there is a spiritual Life existing now, and that there is of course the continuation of Life after death. Why does science in that sense, if it wants to be honest, *why does it have such struggle to become convincing and* why is it that when a man is still alive that they don't dare to tell him he is a little fool, but as soon as he is dead, then all kind of criticism comes because he was a little bit *funny* regarding psychic phenomena and extra-sensory perception? ~~and~~

(All right, John.)

Why is really the scientific world so against religion? Why always there has been a schism between the two? Is it because science wants to have its own without interference? Or is it because religion has become narrow, and cannot sit in the exactness which science requires? Why is it that astrology is always mentioned with a little trepidation, and astronomy can go as a scientific enterprise? Why even in the beginning psychology was looked down upon because ~~it's said~~<sup>?</sup> unknown, whereas the origin of life in a biological sense, also unknown, was quite well acknowledged. Is it stupidity on the part of people? Is it really that they cannot understand ~~it~~<sup>that</sup> there is a totality, or can one ascribe it simply to the conditions of earth that ~~you~~<sup>we!</sup> are not supposed to talk about such things? And that it might wake us up a little bit too much if it is allowed. And who has made that law? And why should there be only such as black sheep in a herd, and why ~~should~~<sup>?</sup> everybody be under the influence of Kundabuffer? And even the consequences which last so long that even if you tell them they don't exist any more and it is all hallucination, even then they will not believe you, because the force of habit in thought is too much. ~~Of~~<sup>Φ</sup> course the difficulty one has in trying to understand spiritual values when constantly we are dependent on the five sense organs to give us facts about life and about ourselves and the conditions of the Earth, not recognizing at all that the means by which certain knowledge can be given to one also can be taken over by other kind of sense organs, and not physically

expressed as little organs we call an ear or an eye, <sup>B</sup>ut that the way by which certain knowledge can come is through different means, ~~not visual and not audible~~ nevertheless, an awareness of the existence of such energies. Although we do know a little bit about those things that we cannot see and we try to see them. And we are again at fault in trying to bring it to our own notice by means of little instruments, so that they then can become defined, <sup>Exactly</sup> the same way as any kind of a concept we want to put in a word because our mind requires that, <sup>And</sup> when there is a word, we fail to see the concept. It is not so easy to ascribe that to the condition of earth, because if that were actually the case, then there would not be any gnashing of teeth within oneself. One would simply accept it as a fact of sleep, and if that then is there, why should I become responsible? And against that there is a very definite something, I would say, in most people, that for some reason or other there is an Anul<sup>f</sup>is which tells you about the other side of the moon. Why is it that I don't pay attention to that in the beginning? And again, why is this question, that one is not taught that there is an Anulios, and that one should believe <sup>in</sup> it because it is there in the very beginning in the acceptance of the condition of life as one is born and not being spoiled, uninhibited, not having any habits as yet, <sup>to</sup> be free and clear and a white sheet of paper. <sup>And</sup> what do we do as father and mother? ~~Beginning~~ to write, to tell already, quite early, what a child should be and how it should become. And then, out of stupidity, in trying to tell a child and to educate, and then we add more and more fuel on the wrong fire, because we tell a little child they are so lovely, and how beautiful, and look at this and that, how they can already <sup>listen</sup> to little Johnny, he can already say a couple of words; don't you understand his language? Oh, he means this; oh, he is

such a boy." And we cause trouble. Don't ever praise a child. Tell him it's right what he has done, that's all, and encourage him to do it again and more, but not excessively give him praise, completely out of proportion. When a child's face is ugly, you don't have to say it is beautiful. When there is something there that is an expression, don't exaggerate as if it already is a scientific world all its own in the little forehead. Don't believe too much what you would like a child to be, and interpret it in such a way that you think it has much more than it has. A child is a child, unspoiled, and a child has potentiality<sup>ies</sup>. But potentiality is not as yet reality, and you start to spoil it by the assumption that it is real, and then of course without knowing it you're really hypocritical, and you tell lies for the good of the child or the good of yourself or, in order to be heard by the mother or father. A child is a little bit of something growing up, <sup>thank</sup> ~~that~~ God, uninhibited, and can stand for quite some time on its own if you don't spoil it. But you are apt to spoil it too soon, and then you don't know why certain characteristics become apparent, and you don't want to believe that you may have been at fault. Of course, take a child as it is, whatever it is as astrological ~~or~~ horoscope conditions. Find out, when you see already a little bit of this and that and the other, <sup>but</sup> ~~that~~ you don't have to aggravate it. Let it grow up in freedom, if that is what you want, and don't bind it by your affection, which is not useful. Put things in the proper place, in the proper value. Don't exaggerate. When a thing is lovely, it may be lovely, but don't make it exceptionally lovely out of this world, because it isn't that.

X Gurdjieff talks a little bit about that, in a different kind of application when he talks about a mutual admiration society. If a man ought to give a speech and all this luminary will go and tell<sup>will</sup> you such and such a thing and there is no one in the world,



and so forth, and then he starts to speak, and then the first speaker who introduced him, he gets his share of the credit because, after all, this person who is speaking is nothing compared with the person who introduced him, etcetera, etcetera.

Spanish noblemen, when you show, when he shows you the pictures of his gallery and he tells you, when you admire it, 'Oh, it's all yours.' And then of course the stock answer is, 'Oh, but it couldn't be in better hands than yours.' And so the transaction is completed. Such nonsense we talk. Why don't we talk the truth from the very beginning? Why do we bind ourselves already, with lies, down to the earth? Why don't we dare to stand up when the chance is still to stand up? But as long as we remain a little bit stretched out in slumber, and the little gnomes come and tie one down without knowing. There is a moment in which you wake up and realize that you are bound, and it is a terrible moment. <sup>And</sup> ~~When~~ there is that kind of a realization which need not have been but is there, again, for which you cannot be blamed, but it is there and you have to do something about it then. And the tools are lacking. And you don't know, even if they existed, where they are, how to hunt for them. You don't even know how to ask good questions that can be answered because your life is not growing up. <sup>All that is the</sup> ~~And~~ ~~it~~ is outside conditions forming you, and that what is the sixth and the seventh sense, where are they? Where is the energy in my heart really to be able to give, energy for that what ought to grow, to become open. <sup>A</sup> This implies the two things my openness means; a loosening up within myself of that what I am in order to be able, afterwards, when there is an 'I', to connect the centers again in a harmonious chord. But first the need for freedom of <sup>each</sup> ~~these~~ centers to be able to function independently, that then, with this so-called openness, this gradually loosening up of such contact, and the wish

not to have any center interfere with any other. It is because of this openness that the second thing takes place, which is that I become part of something else. And that the accent then gradually changes, for me, to ~~T~~otality of ~~L~~ife, as a whole in relation to higher forms of being and higher levels. Both have to go together because that is the task of an ~~E~~motional body, to constantly supply to the man on earth what is needed for him to give him energy and wish which is correct, wishing for the right things, in line with development and evolution. And at the same time understanding his dependence on that what is totally existing even in thought using the word 'Infinity', of that what is a relationship towards God, or whatever one's Conscience will tell to you. That is the openness and the functioning of a Conscience telling you not everything you see with your ordinary sense organs is that what is the ~~R~~eality. The ~~R~~eality is only when you are free from the five and enter into the realm of numbers ~~six~~ six and seven. <sup>(7)</sup> We deal with ~~six~~ six first, because that is what we can manage. Seven comes a little later. Seven belongs to the mind and the mind has to be reorganized. The mind is so small it has to start almost from scratch. All one can do with the mind is to turn it around a little bit and to make it look into the conscious area and then hope that, for some reason or other, something is touched in the mind. But when the mind is closed up by science and philosophy, there is very little chance that at the present time a person can actually be affected in his mind, and even then if he is affected, he will explain it away.

<sup>Q</sup> What touches a person is simply that something exists which he can admire. When he has respect, he can have respect for many things. He can admire the innocence of a child. He can respect the condition and the life of a hero. He can wish for

respect for that what is higher than he is. He is perfectly willing to submit, every once in a while, to a statement on the part of himself how inadequate he is. When this starts in a person as wanting to admit that certain things can exist outside of him towards which he could strive, that he loses a little bit of his conceit, <sup>a</sup> little bit is needed, because when it once starts, it starts to destroy all the rest of your conceit, provided the person is honest. <sup>A</sup> One has to come back, all the time, to that what are emotional qualities. I've said before that emotions is the quality of a man. The scientific facts and all the rest in his brain is just a little quantity. There is a book, it's called <sup>Reign</sup> ~~The Reign~~ <sup>\*</sup> of Quantity. It deplores the fact that there is no ~~reign~~ <sup>reign</sup> of quality. And that our educational system and all the different things we are used to, and with which we are in contact in daily life, do not emphasize the reality of things. Only a semblance. Only take the moon and do not talk about the sun; how it should be. They only take the mind, and forget about one's feeling, because it is sufficient <sup>with</sup> ~~that~~ the solar plexus, <sup>wherever</sup> ~~wherever~~ it functions, and that the person who is a black sheep has to consider the world a little topsy-turvy and not fitting. As Gurdjieff would call it, an elephant and a fly, and comparing them, that we have lost proportions of ourselves. That we blow things up in the direction where we should not blow them up, but we should consider them as truthful up to an extent and then not truthful where the truth is affected sometimes by our own interpretation, or sometimes by the wish not to see the truth totally. This is what I meant a little while ago, that if one experiences certain things, don't use exaggerated words; <sup>A</sup> try to be so honest in your language. I've talked about keeping promises. I've given you a little task about that. Keep it. Make the

\* [NOTE for Author Index: Quénon, René]

promises. Don't go <sup>a</sup> ~~the~~ cheap way of telling yourself that you don't want to make promises because you cannot keep them. You know that is terribly cheap. That is such an admission. It really is so wrong. Even a little slug moves his head up once in a while, trying to stand up. It may not be able to do it. When a snake, like a cobra, wants to strike, it stands up and spits at you. Then it is not a snake, but then it is a man because he wants to defend himself. This is what I mean by a promise. I can select a promise, and a very small one. I can make a promise to myself that each time I see a person I will want to say certain things in a certain way. I can make a promise to myself that I want to keep when it is within the region of my ability, but it doesn't mean that when I am confronted with a, a kind of a task that I then say I don't do the task because that is such weakness, I call it cheap.

Q And therefore I repeat this particular task. You select for yourself some promises that you want to keep. One, two, three, whatever it is, in relation to certain conditions where you know how you are, in relation to certain people <sup>where</sup> perhaps in the past you have made promises to, in relation to certain activities where it may have been necessary to make promises which you had trouble in keeping. You select out of that a few, and you say, that is a promise for me now, it may be that only in answering a telephone you make a promise that your voice will be heard by you, or that you will let the telephone ring three times before you pick it up; that you promise to yourself when you go through a door that every time when you touch the knob you will not turn it. Such things are possible for even a little child and even for a nincompoop. If he wants to grow up, he could do certain things, and I say I make a promise to myself to be this or that. Don't shy away and hide behind the

skirt of your mother. Stand on your own feet and learn. Why do I give you a little task, just little tasks? They don't amount to anything at all, really. They have to do with your daily life, of course, the way I see it, the way I remember my own; the way I feel at some times it's necessary to tell myself, 'Stand up straight and be counted, because if you wish to become conscious, they will not count you when you're lying down.' And then one makes up one's mind, as much as there is of it, but the mind has to be pushed by means of your heart. And it is that heart that starts gushing energies in the direction where you wish to go, like blood comes out when you open your aeorta; and for some reason or other there is a leakage in your blood system. This is what one wants to find out, where does the energy come from I find myself with, and then which direction does it go? It goes to number six and number seven, as a sense organ. It gives, as a sense organ, a realization of my existence because of sense organ. It gives me the assurance that there is energy for a certain purpose in my life which I call higher. It gives for me a very definite desire that I want to belong to an evolutionary scale and go up, and not remain involuntarily and die in the Earth. I leave that for those who may have to come back again and again in their own reincarnations, which is their world and for which they can become responsible ultimately. But when I once see this as a picture, and when there is a moment in which I say, 'I have a choice,' then I make a choice and I say, 'Do I want to become a man?' And then perhaps I write a story of how I sit in front of <sup>the</sup> a fireplace and drink coffee and muse about myself, trying to conceive of a certain picture and a photograph which I project on the wall, only visible to myself. There I sit, again I say, and I think about my future and what God will give me and what I wish to take from Him. More and more you have

to reach a certain state for yourself where you can place Work, that it is not limited to just a few meetings or things that you hear about every once in a while, or when you see <sup>and</sup> look at ALL AND EVERYTHING on the shelf without taking it down and reading. And not even then when you read, when you do read, and not anything happens because it just goes in one <sup>ear</sup> ~~eye~~ and comes out through the other. When you actually wish to concern yourself with your future, the time that is available is all the time, all the time. If one can understand ~~that~~ timelessness as all time, can you? If you can understand light as all octave<sup>s</sup>, maybe you gradually can understand the circumference becoming a point and including all within the circumference. If one can understand one's life as now being in Magnetic Center, expanding in the universe to become God; if one can understand God appearing on earth in the form of a Messenger, taking care of certain things but principally as quality remaining God; <sup>why</sup> ~~Why~~ Christ and the Father were one; ~~that~~ then because of this I know that something within myself can be either one way or the other, in or out, expanding, contracting, all the time the pulsation of the force of ~~life~~ <sup>A</sup> in the universe. Why can't we have perspectives? Why can't we sit quietly and think about such things and ponder and relate ordinary facts of one's ordinary life, you, as a body walking and doing this and that and talking, and of course, feeling, and having relationships, and wishing to grow, and going in a direction and not knowing if it is right, and being a little fearful, and the trepidation. Return; don't go until three things can be fulfilled. What do I mean? The totality of yourself has to be in a relationship where <sup>(it)</sup> it is going to be worthwhile for you. Depends on what you wish. And if a relationship can be satisfied by just a little talk from the part of yourself because

you're clever and you're employed, because you have a brain, it's all right that you earn some money that way. But when you make a toy, that's a different thing, because you want to convey with the toy something for a child to play with, and to make it such that the child wants it, not only because of the color, perhaps the form, but because of that what has been put into the toy is that what is you, and now, when it could come out because of, let's call it, the desireability of the toy, or the ability of the toy to be able to be played with; then there is a relationship of a different kind which engages all of you. <sup>Q</sup> I've said so often in the relationships between people, particularly when there is the question of attraction, when it is man or woman or female-male, when it is sometimes father-son, when it is mother-daughter, brother-sister; relationship towards heroes, relationship towards babies, relationship towards all things alive that you can see, touch, feel, know, exist; Relationship towards things unseen for which you may have a belief and a hope; Relationships as expressed by love and affection and sharing and caring— all such things a little bit more abstract than just the tangibility of a human body. This is our life. This we have to live with; this we have to make grow; this we have to understand. We must not settle for one-third when two-thirds might be reached, and if God could give three-thirds, how marvelous it would be for the existence of a man. <sup>Q</sup> When you try to express for yourself what you are, and you take your three centers, and you try to analyze what is the value of each center, you give it a maximum of three as a possible development of one center, and that perhaps a word and a number that you could use to indicate what are you. One, two, three. Three, two, three. One, one, one. Do you know what it means? The development of your physical center may be one; the development of your emotional may be two; the development of your

intellectual may be three. You are number one, two, three. What was the year that Gurdjieff meant; what was meant by 223 in the beginning? Try to see yourself as that, you see then where you fail. Try to see yourself not as an image you want to reach, which is right, but see it as the obstacles you have to overcome in order to reach it. Keep on telling yourself that you are not there as yet, but maybe tomorrow you hope, if you Work. <sup>¶</sup> Kill in yourself conceit and vanity and love for yourself. Be humble in the presence of the Lord. And the Lord is represented by all life around you. Not just because He happens to come when you are ready and sitting on your knees and you pray to Him. The Lord is present in your friends. The Lord is present in your acquaintances. The Lord is present in your enemies. The Lord is present in your relationships. And that is where your conceit and your vanity comes out, and it is not becoming to a man to be that way in the presence of the Lord. <sup>¶</sup> Don't put it off too far. Don't think that those questions are only talked about in heaven. If we mean heaven on earth, if we could experience actuality of that heaven within, then a man would be different. If a man could understand psychic research and phenomena of that kind, his life on earth would be entirely different. And it is needed for a man to understand that <sup>¶</sup>his life is much and much more than just this little bit of something between a couple of years. Then all the questions if man could understand that it's simply we are here together for a purpose to reach something else, and even if I'm a little unselfish, try to understand it because that is not really my life as it ought to be. It's only temporarily because I happen to be on earth, but I'm on my way to the planets; I'm on my



to the Sun, I'm on my way to God, ultimately. If that could come into one's life you would take each other much easier. You would really have no criticism. You would simply say, 'That is a phenomena of a certain kind; I recognize it, it is only of a certain value and no more, and I don't want to increase that by gossip. I don't want to diminish it by neglect. I want to see the truth for whatever it is, and that is it.' Then I live with that, from day to day, and then recognizing it each time and comparing it with what I call the image of my psychological and psychic health, of that what I should become even physiologically as a man. That what is necessary for the development of my Soul, conducting then me in religion, telling me about what is beyond the stars and what is east and west of the moon. That I will know gradually what is the grandeur of the universe. And that I know what is meant when I say I'm going home because this here is just a little temporary place. ¶ One prays for that every once in a while. You sit quietly, come to yourself, let different things pass by just like traffic on the street. You're not in it, you don't have to be bothered by it. Let remarks of people they have made about you, let them pass by. It is of no particular concern to you what they think. You are with yourself what you know you are. You can be honest at times with yourself. You can go down to the depths of your Magnetic Center, or at least within reach of it. You become more and more essential with that what is a tendency and a trait of your character within your life. You start and continue and contemplate a study of yourself in order to reach knowledge, and the wish for the knowledge to be put to use in yourself, in your living on earth as you are, as you use the five sense

organs for one purpose, and as you wish to use the other two for another purpose, to equip your Inner Life with an emotional state, and to equip it also with an understanding based on collection of facts which are truthful, and which are above par, not par, above, because they can be made by means of a super effort, not just an effort. An effort is very good and nice and lovely at times, and it can give you at times a little bit of an aspiration towards that what you really wish. Your super effort means you go against the devil within you. You go against the grain. You realize that the friction is needed. You want to become Conscious; then, labor for your Consciousness. You want to understand your suffering; then create it intentionally to make it so that you will extract from it like you will extract from a promise. That what can be given in the fulfillment of a promise for yourself, the degree of satisfaction of knowing that you have done what you could do, or tried to the best of your knowledge, to the best of your feeling, to the best of your physical ability, but you have been there, totally as all three centers, whatever it is that your personality may be, that then you can honestly say, 'Here, my God, I have done what I can. I couldn't do any more. Here I stand, so help me, God!'

④ You remember what <sup>Luther</sup> ~~Rousseau~~ said, "I could not have done differently; so help me, God, here I stand." Faust says a similar thing, "Here I am, I, poor fool, I've studied everywhere, everything." (quote from Goethe) <sup>He says even, "Leider auch Theologie..."</sup> "Unfortunately even theology, and still I am this creature, poor fool I am, standing here, ready to be taken by Mephistopheles," and to be told that he can have all the treasures of the earth if he just wishes to follow the directions of the devil, and all temptations, everything that comes. <sup>④</sup> Have you ever read Faust, really, trying to understand what is written about you, when you want to grow up? And particu-

[Luther-quote] [Goethe-author]

larly the second part, not only the first. The admiration that sometimes one can have for a person of that kind, conceited as Goethe was, nevertheless, in the beginning of his life, ~~and~~<sup>when</sup> this was written, there was a note struck which was very truthful. Take out of your literature, out of the different things you have been associated with, the different things that have touched you in your life; look back on them. See if you still have a few toys that maybe remind you. Put them somewhere on a shelf if they are small enough. Create certain things to which you attach a symbolism. Consider for yourself that that what is the symbol could become alive in you, and with that then, you, end a day thanking God for today, hoping for tomorrow, ~~So~~<sup>S</sup> that tomorrow you can be, and perhaps even be better than you have been today.

I hope to see you tomorrow. Good-night, everybody.

END TAPE

Trans: Donna Gaddis

1<sup>st</sup> proof: K. Hughes 3-21-71  
2<sup>nd</sup> proof: 4/5/71 N.S.  
Neal Steger